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THREE WEAKNESSES OF THE OLD TESTAMENT SACRIFICES

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

The Old Testament sacrifices, when compared with that of the sacrifice of Christ, are found to contain, at the least, three outstanding weaknesses. At best, the offerings made under the Law could never be anything more than mere shadows of good things to come, but not the image itself *(Heb. 10:1)*. Let us note, then, these three weaknesses.

I. THE OLD TESTAMENT SACRIFICES WERE NOT VOLUNTARY, BUT RATHER COMPULSORY.

We never read of a lamb or calf or bullock walking up to the altar and, of its own accord or volition, laying itself thereon in sacrifice to God for the sins of the people. Never, **never!** Such a thing is almost unthinkable. On the other hand, we can even fancy those sacrificial beasts drawing back and resisting the actions of the one who was about to place them upon the altar.

But not so with Christ. Says He, "Therefore doth My Father love Me, because **I lay down My life** (voluntarily), that I might take it again. No man taketh it from Me, but **I lay it down of Myself.** I have power to lay it down and I have power to take it again. This commandment have I received from My Father".

Solomon says, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" *(Eccl. 8:8)*. Yes, Solomon, that is all very true. We freely and frankly admit that there is "no **man**" that possesses such power, but Christ was more than a man, and so He had power to retain His spirit. Pilate once said to Christ, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee"? Jesus immediately answered, saying, "Thou couldest have no power at all against Me, except it were given thee from above". When the mob went out to "take Him", they found that He wasn't to be taken. Those words, "No man taketh it (My life) from Me", stood like a formidable, impenetrable barrier between the cruel mob and the Lord Jesus. One sentence from His lips and His enemies "went backward and fell to the ground". Thus after He had demonstrated the absolute impossibility of men taking Him by any force of their own and putting Him to death, He then, of His own volition gave Himself over into their hands, saying, "If therefore ye seek Me, let these go their way". He "**gave** Himself for us". He "loved the Church and **gave** Himself for it". He "loved me, and **gave** Himself for me". His death was peculiarly and singularly voluntary. And those verses which state that He was taken by cruel hands and crucified must be qualified somewhat. That is, it must be understood that they took Him and delivered Him to death only at His consent or permission.

Of Christ it is said, "He became obedient unto death". Of no other person can such a thing be said. We die because we cannot live any longer, but He died because He consented to death. He "**yielded** up His spirit". When man dies his spirit is torn from him. In Christ's death, instead of passive submission, as in the case of death in all human beings, His was action in death. Instead of helpless overthrow there was sovereign surrender. Yes, He was "**obedient** unto death". Now obedience implies freedom of will and not helpless necessity. None of the sons of Adam are "**obedient** unto death". Man submits to go under the ghastly stroke of the "king of terrors" because he cannot do otherwise. What we accept as a necessity, He obeyed as a duty. What we submit to because we must, He accepted because He willed to do it.

II. THE OLD TESTAMENT SACRIFICES WERE NOT OF THE SAME NATURE AS THE ONES THAT DID THE SINNING.

The ones who did the sinning were **men**—human beings—but the sacrifices were those of **beasts.** Now there is a vast difference between men and beasts. Of course, the evolutionist would not think so, but who but a fool would set the guesses of a befogged and depraved intellect up against the plain statements of the Word of God on this question.

But to make clear our point. Suppose, for instance, here is a man who is found guilty of murder in the first degree and is sentenced to die in the electric chair. And further suppose, that on the day of execution the attorney for the condemned man brings a sheep or calf and asks the sheriff that he accept his animal as a substitute for his condemned client who is about to expiate his crime in the electric chair. Do you think the animal would be accepted? By no means. You cannot satisfy the claims of an outraged law by offering a beast as a substitute for a human being. Justice demands the equivalent of the offender and will be content with nothing short of that. Now **man** sinned and so there must be provided a **Man** for the sacrifice. In this is seen the necessity of Jesus becoming a **man.** And hence it is said, "There is . . . one Mediator between God and men, the **Man** Christ Jesus".

III. THE OLD TESTAMENT SACRIFICES WERE NOT OF THE SAME NATURE AS THE ONE SINNED AGAINST.

The law says, "An eye for an eye, and a tooth for a tooth". That is to say, you cannot strike out a man's eye and then as a means of restitution pull a hair out of your head and offer it to the one whose eye you struck out as the full measure of satisfaction for the injury done. Not by any means. And for every tooth there must be the sacrifice of a tooth. You cannot knock out a man's tooth and then as an attempt at restitution give him a piece of your finger nail in its stead. It would not do. A broken tooth demands a broken tooth. The sacrifice must be of the same nature as that of the thing damaged or destroyed. In this the Old Testament offerings were sadly deficient. If you were to kill the fond child of some kind mother you could not make adequate restitution by presenting to her a sheep. Picture yourself leading an animal up the front steps and into the parlor of the woman whose daughter you had killed in cold blood and expecting her to accept the beast as full compensation for her murdered child. Think of the insult you would cast into the face of that broken-hearted mother. Would you have her think of her fond child in terms of the animal kingdom, especially since Jesus says, "How much then is a man better than a sheep"?

So in the case of man's sin, **God** was sinned against, and hence the sacrifice must be **Divine.** And Christ was **Divine**—He was

(Continued on page 3.)

THE EUROPEAN HARVEST FIELD

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

A WORD OF APPRECIATION

Berlin, Nov. 10, 1927.

DEAR MR. PALMER:

The Lord visited me with wonderful and unexpected joy. Praise to the Almighty who has moved you to give assistance in such a generous way in His ancient vineyard, Kaukarus!

After three years' hard struggle under the leadership of the Lord, I succeeded to get permission from the Soviet Government to have Gospels transported. These books have arrived in Leningrade depot with books for, "The All Russian Union of Evangelical Christians" which they distribute. The president of this Union is my fellow-citizen J. S. Prochanoff. He is well acquainted with my activity and my whole course of life.

Having written four Gospels, I took the risk and devoted my strength to the hard work of translating other books of the Old and New Testaments into my mother tongue, Ossettishe. I have had no support from anyone during this time.

The wonderful gift of $320 we have together with Henry L. Hellyer and Jacob Thiessen handed over to the Director of the British Bible Society in Berlin. I will let you know about my edition and translation work after I have had a talk with the Director of the Bible Society. With hearty greetings,

(Signed) GEORGE BAIEW.

BOOKS FOR MISSIONARIES ON THE FIELD

We have received a letter from our brother and fellow-laborer in Helsingfors, Finland, Rev. A. V. Dobrinin, stating that he needs a number of books and commentaries for study and spiritual help. The list of books needed is passed on to you with the appeal that if you have any of the books named in the list, and you feel so led to kindly send them to the Russia Evangelization Society, 156 Fifth Avenue, New York City, and we shall be glad to forward them to our brother, as well as, to our other workers. Rev. Paul L. Mishkoff also made a request that he needs a Scofield Reference Bible. Either gifts, or the books themselves, will be gratefully received. The following are some of the books needed:

Young's Analytical Concordance.

Bible Cyclopedia. By Fausset.

Scofield's Question Box.

Matthew Henry's Commentary on the Whole Bible.

Lectures on the Apocalypse. By Joseph A. Seiss.

Revelation. By A. C. Gaebelein.

The Real Christ. By R. A. Torrey.

A Scientific Investigation of the Old Testament. By Robert Dick Wilson.

Christianity and Anti-Christianity in Their Final Conflict. By S. J. Andrews.

The Evangelistic Cyclopedia. By Hallock.

Spurgeon's Sermon Notes.

The Feast of Pentecost and Pentecostalism.

Hudson Taylor in Early Years.

Hudson Taylor and China Inland Mission.

Personal Life of David Livingstone.

John Wesley.

Four Hundred. By W. Daw.

Anecdotes and Illustrations. By R. A. Torrey.

One Thousand Evangelistic Illustrations. By Webb.

Bible Truths Illustrated. By Pittman.

Pamphlets. All by Jessie Penn-Lewis.

"Suchet Den Herrn" book.

Tracts for Believers.

Our Brother does not desire new books necessarily, but such books as are usable in his work among the Russians. We are sure any contribution along this line will be greatly blessed of the Lord and will be used of him through our Brother Dobrinin as well as the other missionaries.

A GREAT AND VALUABLE BOOK

Dr. Arno Clemens Gaebelein of New York City, Editor of the monthly magazine **Our Hope** and author of many helpful Bible exposition books has been a great blessing to the Church of Christ all down through the years. He has always been a clear and sane expositor of Holy Scripture, as well as a staunch and fearless defender of the faith once for all delivered to the saints. But he has recently written and published a book entitled "Christianity or Religion?" which is unquestioningly his masterpiece because of the instruction and enlightenment it brings. We wish for it a large circulation. The book can be secured from the Publication office of **Our Hope**, New York, $1.50, postpaid.

THE WAY TO VICTORY

'Tis not in the strife of conflict
Nor in the battle's din,
'Tis not with many shoutings
That you the victory win,
But 'tis in the quiet hour,
Spent in prayer alone—
That God with might and power
Brings victory to His own.

'Tis not with busy planning
Nor scheming night and day,
None of this will lead you
To walk the victors' way.
But 'tis letting Christ plan for you
And working through you His will
For in the quiet of His Power
You'll be a victor still.

Is there a mountain blocking
The path your feet must tread?
Is the outlook dark and gloomy
Filling your soul with dread?
Don't try in your own strength to conquer
Or make the pathway plain,
But trust in the power of Jesus
And a glorious victory gain.

—*Frank L. Torrey.*

EDITORIAL

THE DANGER OF NEGLECTING PRAYER

"And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint" *(Luke 18:1)*.

Real prayer is more than a mere religious exercise, it is a vital part of a Christian's life. It has rightly been called, "The Christian's vital breath". Prayer is indispensable. It cannot be neglected without serious spiritual loss. When prayer is neglected spiritual weakness results. In nearly every case of back-sliding and spiritual decline it begins by the neglect of prayer. And when this is neglected other things crowd in and it is easy to drift away from the Divine source of spiritual strength.

The enemy is very busy and most intensely interested in getting the people of the Lord so busily engaged in secular affairs that they do not have time to engage in prayer. He knows very well that this is the way to weaken them and to bring them to defeat and barrenness. If he can succeed in keeping a child of God from prayer, he has made a great point for himself in that life. Prayerlessness gives the enemy the advantage over the believer. One can not live a holy life, neither can one be useful and fruitful for God unless he spends much time before God in prayer.

But it must be said that one of the strongest temptations which come to the Lord's people in the "rush" periods of life—and the "rush" periods belong to all who are making a real worth-while record—is the temptation to neglect prayer. There is a wonderful meaning in those words of Martin Luther in which he was represented as saying that he was too busy not to give a large part of the day to prayer.

If we carefully study the Scriptures we find that prayer holds a large place in the life of the true believer. And if we observe carefully and closely we shall also find that the men of God who have been and are the most used of God have been and are men who lived and do live in close and vital fellowship with the Lord. Let us take time for prayer, and let us beware lest the enemy get the advantage over us by getting us to neglect it. Let us be so instant in prayer that we literally form the habit of prayer.

It is said of Stonewall Jackson, that having once used the expression "instant in prayer", he was asked what was his idea of its meaning. "I will give you", he said, "my idea of it by illustration, if you will allow it and will not think that I am setting myself up as a model for others". On being assured that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts Heavenward. I never change my classes in the section-room without a minute's petition on the cadets who go out and those who come in." "And don't you sometimes forget this?" "I think I can say that I scarcely do; the habit has become almost as fixed as breathing."

WORKERS TOGETHER WITH THE LORD

"We then, as workers together *with him;* beseech *you* also that ye receive not the grace of God in vain" *(II Cor. 6:1)*.

"Workers together with Him"! What a thought! Yea, what a privilege! No greater privilege could God confer upon man than to permit him to be a co-laborer with Him. Although He is omnipotent and needed not man's help, He has graciously chosen to use human instruments for the accomplishment of His purposes and the advancement of His work. What marvelous grace God has bestowed upon His people! Indeed, the holy and obedient angels in Heaven might well covet the great privilege that belongs to us as sinners redeemed by the precious Blood of Jesus and saved by the infinite grace of our God.

But, then, too, the fact that we are "workers together with Him" involves a great measure of responsibility. The Lord has set Himself to the task. He has wrought faithfully in behalf of a lost, ruined race, in the execution of the will of God the Father. He came from Heaven to earth and in obedience to the will of God, laid down His life on the Cross of Calvary, suffering ignominy and shame and intense pain in order that through His death and shed Blood lost souls might be saved. He has gone to Heaven and is there making intercession for the saints. He is still working out the purposes of God as He is seated at the right hand of the Father in Glory. And He has taken His people into fellowship; that is, into partnership with Himself. They are "workers together with Him". The call comes to them today as it came of old: "Son, go work" *(Matt. 21:28)*. He has given to "every man his work" *(Mark 13:34)*. He has given to every believer a gift and expects him to make faithful use of the same. He asks that "every man abide in the same calling wherein he is called" *(I Cor. 7:20)*. The Lord desires that every believer engage in definite work for Him.

If the elect company of lost souls that shall make up the Body of Christ from among all nations are ever to be gathered and saved, they must be told the Good News concerning Christ who died and rose again to save them. If they shall ever hear this Good News, redeemed men and women must carry it to them. No one else can and will. This is God's plan. He has not purposed that angels should be the heralds of the Gospel, nor that they should be His ambassadors to a world that is estranged from Him, but that sinners redeemed by the precious Blood of Christ and saved by His matchless grace should do this work and occupy this noble position.

Beloved, responsibility of the gravest sort rests upon us. Shall we fail the Lord? God forbid! Nay, rather let us heed the call and go forth at His bidding to faithfully labor with Him. No greater need exists than the answering of the call of the Lord to work for Him.

There are stupendous reasons for arousing ourselves from lethargy; there are so many open doors to preach the Gospel, so many calls for help, and there are so few who are ready and willing to go. Then there is so much worldliness and indifference prevailing, so much apostasy and faithlessness that many of God's people scattered here and there need help and spiritual food. And above all, the time is short. For the Lord Jesus will undoubtedly soon return to receive His own to Himself in the Glory and the day of grace will be ended. Unprecedented opportunities of usefulness present themselves. The demand for a large increase of workers is greater than ever.

The feeblest believer can do something for the Lord. In the words of another: "Be a support in the household if you are not able to become a pillar of the state; be a lamp in the chamber if you cannot be a star in the sky; gladden the circle of home if it transcends your powers to illuminate the town; talk to the few if you have no vocation to speak to the crowd."

THREE WEAKNESSES OF THE OLD TESTAMENT SACRIFICES

(Continued from page 1.)

God. We must remember that all sin in its last analysis is against God. Bathsheba was wronged by David's act, it is true, and so was the husband of Bathsheba, yet David cried, "Against **Thee, Thee only,** have I sinned".

The outside limit of the status of the Old Testament sacrifices is expressed in those pathetic words of Job, "Neither is there any daysman betwixt us, that might lay his hand upon us both". That is to say, a sacrifice that would be efficacious in meeting the needs of a poor sinner must be one that is able to lay his hand on both God and man. The offerings were painfully weak on both of these points. They were neither Divine, nor were they yet human. As to the guilty sinner on the one hand, those sacrifices could not lay their hands on him, for they were not of the same nature as the one that had sinned. The sinning one was a **man** and the sacrifices were **beasts.** The sacrificial offering must be a **man** if it is to lay its hand on a sinning **man.** Then, on the other hand, those Old Testament sacrifices could not lay their hand on the One sinned against. It was **God** who was sinned against and hence it requires a sacrifice who is none other than **God** to lay his hand upon **God.** And this awful necessity was met by Christ, for Christ is **God.**

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

CHRISTIAN ENTHUSIASM AND SELF SACRIFICE

BY THE EDITOR

(A sermon delivered in the Philpott Tabernacle, Hamilton, Ont. Stenographically reported—revised.)

"And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" *(II Cor. 12:15)*.

The Apostle was planning and preparing to pay the Corinthians a third visit, and in doing so he hoped not to be burdensome unto them. His first visit among them was his sojourn for about eighteen months, when he preached the Gospel for the first time at Corinth, and when, through his efforts, the Church at Corinth began. His second visit to them was probably a very brief one, when he stayed with them only a few months during the winter time. On the occasion of that second visit he was greatly humiliated and his heart was made very heavy because of the conduct of many of them.

Now he was planning to visit them the third time, and he hoped not to be burdensome to them, but rather that he should be a blessing to them and be enabled to help them in their Christian life. He says: "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children". Elsewhere he informed them that they were his children begotten by him through the Gospel, and called them his own sons. It is for this reason he refers to a common natural principle, saying, "The parents should lay up for the children; and not the children for the parents". What Paul had in mind was that he did not intend coming to them to be benefited by them, but that he might bring them a blessing and bestow a spiritual benefit upon them.

It is evident from our text that the Apostle Paul was full of holy enthusiasm, unselfish and self-sacrificing. He says, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved".

I want you to notice every word in this passage, for every word is fraught with intense meaning. "I will very gladly spend"; that is, "I will very gladly give all I have, use up all my resources;" and more than this, "and be spent". That is, be used up myself, all the energies, powers and strength of my being. The expression "for you" in the Greek is "for your souls." The Apostle was willing and stood ready to spend all his money; and then in addition to that, to be used up himself for the spiritual good of the Corinthians. He wanted to help them, he wanted to see them get along in the Christian life; and he wanted to be a spiritual benefit to them. For this reason he was preparing and planning to come to them the third time.

Is that not holy enthusiasm? Is that not unselfishness? Is that not self-sacrifice? It manifests Paul's intense earnestness and his self-sacrificing spirit. With him the blessing of the lives of others was a consuming passion. His whole life was used up in the effort of winning souls to Christ and edifying and establishing those who had been won to Him. He did not say "My all is on the altar," and then sit idly by in personal ease, nor did he seek personal advancement and selfish gratification; but he went about using himself up that others might be blessed.

But it is very sad to note that Paul's love for and unselfish interest in the Corinthians found no reciprocity on their part. He loved them freely and put himself out for their blessing and benefit; but the more he loved them the less he was loved of them. The Corinthian Church was too carnal and fleshly-minded to appreciate a godly servant of Christ who used himself up in their behalf. It is a sad commentary on a church when it is so carnal and fleshly-minded as to fail to appreciate the unselfish and untiringly self-sacrificing labor of a servant of Christ in their midst; and yet there are many such churches to be found to-day. What a sad commentary this is upon the spiritual condition of those churches!

We shall now gather a few thoughts from this passage and from the theme suggested by it, for our edification.

First, It is to be observed that all types of holy character set before us in the Scriptures had upon them the stamp of the heroic, because they were possessed of a living faith which wrought by love. The Apostle Paul tells us elsewhere that faith worketh by love; that is, faith exhibits its energy by deeds of love. Again and again in the New Testament Scriptures we find faith and love and hope linked together. They seem to be a sort of a triplet that cannot very easily be separated.

In writing to the Thessalonians and speaking of their conversion, the Apostle says that he thanks God for their work of faith, labor of love and patience of hope. It is to be noted that the work of faith is first mentioned; the labor of love follows. That is to say, that where there is true faith in the heart it will give expression to itself in deeds of love; where there is the work of faith there will also be the labor of love. Faith expresses itself by deeds of love. And so we repeat, the types of holy character set before us in the Scriptures, because possessed by faith that wrought by love, are stamped with the heroic. Every character set before us in the Bible that was possessed with living, vital faith was an heroic character, an holy enthusiast, a man who burned with a passion for some cause, and who dared to take a risk for the cause for which he had a passion. They were all men who had the conviction of faith, and because of that they defied human authority, faced hardship, and endured a great deal of suffering and made a great many sacrifices. Let us look at a few of these characters.

There is Noah. He was warned of God concerning the coming judgment of the flood, believed God and undertook a hard task. To build an ark to save himself and his family from being drowned by the flood exposed him to the ridicule and sneers of the unbelieving masses about him. But he was warned of God, and he believed God and therefore set himself to the task in spite of the fact that he made himself ridiculous and laid himself open to the sneers and the gibes of the men and women all about him.

There is Abraham. When the call of God came to him he separated himself from his kindred and his country, and went, at the call of God, to a land that God would show him. When he finally reached the land of which God had spoken, he received the promise of God of the land as well as the promise of a seed. He waited patiently for some twenty-five years before ever a child was born into his family. But at last the promise of God was fulfilled and the son was born. He raised that son, and we may imagine that he took very good care of the boy; for he was the son of promise, he was the boy in whom all his hopes were centered. When the boy had grown to be a man of about thirty-five years of age, God spoke to Abraham and said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of". And because Abraham believed and loved God he took the son of promise to Mount Moriah, potentially offering him upon the altar as a burnt sacrifice for God.

There is Joseph, who, because of his intuitive knowledge and the vision of future rulership, was hated by his brethren and cast into a pit and sold to the Ishmaelites. He was carried into a strange land, and there was surrounded by the evils of Egypt and of a worldly court. He was tempted and enticed by Potiphar's wife, escaping with a clean character by leaving his coat behind; but he suffered intensely for his conviction for right, and for standing by what he knew to be right. He was thrown into prison, forgotten and neglected. Yet because he believed God, Joseph dared to endure all the suffering his faithfulness brought upon him, and to make the great sacrifice which he did make.

There is Moses, who, when he came to years, refused all the treasures and the honor and fame of Egypt, even to the throne itself, and identified himself with his own people and race, the people of Israel, because God had given him a vision of the future of that nation, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. What he endured no one can imagine. We dare not think merely of the physical sufferings he endured to form a proper estimate

of his distress, but we need to think of the agony of heart and spirit he must have experienced during those years in which he led through the wilderness that rebellious, unbelieving, murmuring and complaining crowd against all the odds and in the face of all the difficulties incident thereto. Verily his heart must have been broken many a time, and he must have borne many a heartache and many a grief in silence before his God. He must have been wrung with terrible anxiety and pain of heart.

Take the man David, to whom God gave a vision of His own Kingdom in relation to himself, and who was chosen of God and anointed to be king over Israel. He then went back into the field to tend his sheep as before, but was brought into prominence by an act of faith in the slaying of Goliath when he became the object of Saul's jealousy and was hounded and driven about on the mountains as a beast of prey is pursued by a hunter, Saul seeking his life. All those years of wandering and exile away from his own family and from the things that are dear to any man who is possessed of a real manly instinct, he went through great trial and survived a great deal of privation and hardship. Who can estimate the sacrifice he made? And why did he endure as he did? And why did he make all the sacrifice he made? It was simply because he believed God and was a holy enthusiast. He was gripped by the conviction of truth; he was burning with a passion for the cause of the kingdom.

Take Daniel and the three Hebrew men who defied the authorities of their day, standing true to their faith—the faith and conviction of their fathers. See what they faced—Daniel was cast into the lions' den; the three Hebrews were cast into the fiery furnace which had been heated seven times hotter than usual.

Then think of all the prophets of old, of whom we are told in the New Testament that they suffered great persecution and hardship. Some of them were stoned; while others were sawn asunder. And why? Because they believed God. God gave them a message, and rather than be untrue to Him they delivered the message and took the scoffs and the frowns and the persecutions of the people who were rebellious against God.

Take the Lord Jesus Christ, Who, from eternity had a vision of the Father's purpose for Him. He came into the world bent upon His mission. He was surrounded by enemies from the beginning, who laid traps and snares for Him that they might catch Him in His words, or ensnare Him in his acts. and bring Him before the Roman magistrates guilty of treason, or find him guilty of blasphemy by the Law of Moses. But He went through it all until He arrived at the Cross to shed His precious Blood; in agony of soul in that darkest hour crying out, "My God, my God, why hast Thou forsaken me"? The sufferings and self-sacrifice of the Lord Jesus are beyond human conception; the finite mind of man cannot fathom them.

Take the Apostle Paul. He is the nearest reproduction of the Lord Jesus Christ on record in Sacred Writ. He had been given a vision from God of his life mission to proclaim the Gospel of the grace of God; and how unfailingly faithful to that mission he was, how unfalteringly faithful to the trust God had given to him! And yet that human mortal suffered more than any tongue can tell—of physical agony, of dreadful persecution, besides the agony of heart he endured for the churches, which were a burden upon his soul continually.

Those holy characters, it is obvious and plain, were all stamped with the heroic because they were men of faith, and their faith worked by love.

In the light of all these illustrious examples, and particularly that of the Lord Jesus, it is evident that the supreme value of our faith, devotion and service is the cross-marks of sacrifice and suffering. We speak quite glibly, these days, about faith, devotion and service. We speak a great deal of faith in the Lord and devotion to Him, as well as about service for Him. But what do they cost us of suffering and self-sacrifice?

It is of great interest to observe that the **Cross** of Christ, and not His life and service had greatest value with God. God did not reckon on Christ's life—beautiful as it was, nor on His service—devoted, faithful and self-sacrificing as it was, as of supreme value; but His death was most precious to Him. The Apostle, speaking of the death of Christ, says that He gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. This is not said of His life, but of His death. It was not the holy and sacrificial life of Christ; it was not the service Christ rendered humanity in behalf of God that was of supreme value to God; it was the Cross with its suffering, its agony and its self-sacrifice that marks the supreme value of all that Jesus Christ did.

Throughout the Scriptures it was always the things that revealed the greatest self-sacrifice that were commended of God. The Lord Jesus commended the widow who cast the two mites into the treasury. He did not commend a single one of the men who cast in large amounts. Nay, He passed them all by, but He said to His disciples, "This poor widow hath cast more in than all they which have cast into the treasury". What? Did the Son of God tell a falsehood? Was Jesus Christ guilty of a misstatement? Is two mites more than ten dollars? No, of course not; but the men who put in the large amounts had plenty left after they had given, but the widow gave that which she needed for herself, and therefore she gave more than they all. The Holy Spirit has caused this incident to be recorded in Holy Scripture to show us that God estimates that to be of greatest value which has in it the greatest measure of self-sacrifice.

The same is true of the Macedonian liberality, of which it is said that "Their deep poverty abounded unto the riches of their liberality". The same is true also of the liberality of the Philippian believers who, out of their limited resources sent an offering to Paul, concerning which it is said, that it was "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God". It was the sacrifice, not the gifts, that made these offerings of such great value in the mind of God. It is so to-day; God values most that which has upon it the cross-marks of suffering and sacrifice.

It is well for us to remember that God's standard differs from man's, and that as much higher as the heavens are high above the earth, so much higher are God's thoughts than man's thoughts, and God's ways than man's ways. Man judges by one standard and God has another standard; and the two standards differ widely. Man looks at the amount given, and judges the offering large or small according to the amount. Man looks at the display exhibited by service rendered and judges it great or small thereby. Man looks at results and judges a man great or small thereby. But God does not judge things that way; He looks upon the faithfulness, self-sacrifice and suffering manifested. It is the cross-marks of suffering and sacrifice upon what we do that make it of supreme value and importance with God.

Second, We should ever remember that the spirit of holy enthusiasm and self-sacrifice ennobles the life and enhances real usefulness. The ordinary Christian does not exert the greatest attraction, neither does he know the greatest measure of usefulness. "But," some one may ask, "what do you mean? Is not a Christian a Christian?" We reply Yes and No. A Christian is a Christian, but there are ordinary Christians and extraordinary Christians.

First, there are the conventional, orthodox, correct Christians. They are sticklers for orthodoxy; they hold tenaciously to the revealed truths of evangelical Christianity. They are so thoroughly orthodox, and so exceedingly correct that they condemn and criticise everybody about them who does not just exactly pronounce a word as they do, or form his sentences in the way they consider proper, or use what they consider a correct phraseology and terminology—that one is not quite to be trusted. They are thoroughly orthodox and correct in their theology and practice, but they are conventional, cold and formal. They lack a spiritual passion and holy enthusiasm. Their orthodoxy is purely intellectual and therefore it is really dead.

Then there are those Christians who are zealous, enthusiastic, passionate. Perhaps at times they make a slip of the tongue or their grammar is not quite good; and it may be that they are not altogether free from error in respect to their interpretation of all the great doctrines of the Bible; but they have a heart for God, they are on fire for Him, and they are out and out for the Lord Jesus; they are men who dare to suffer for Christ and to make

sacrifices for Him and His cause and interests. They are the extraordinary Christians. It is these men who move the world. It is these men who attract for good, whose spirit of enthusiasm and self-sacrifice inspire to greater achievement, and support under difficulties and tests.

It was this spirit in which the Lord Jesus Christ faced the Cross, and it is written of Him that "He steadfastly set His face to go to Jerusalem". It was in this spirit the Apostle Paul accomplished his ministry and endured and suffered unmoved and undaunted all the persecutions, trials and hardships by the way.

It is this spirit that makes a good soldier, and it is this spirit alone that makes a good soldier. To be a soldier is more than to be on dress parade when they march up and down the streets of a great city on exhibition, displaying their uniforms, headed by bands and moved by the thrill of rapturous music. It is one thing to promenade on the main streets of the city, and another thing to stand before the cannon and smell the powder. The man who does the latter has to have something in him, a little more than the ordinary fellow has. What is it that buoys him up? What is it that makes him face the shrapnel and the poison-gas, the sword and the cannon and the machine gun? It is the spirit of patriotism. He loves his country.

It is said of a Roman soldier who had been wounded in a great battle, that he was taken to the hospital. As the physician probed to locate a bullet, the warrior was heard to say, "Dig deeper, doctor, and you'll find the Emperor." The soldier had his emperor upon his heart.

Beloved, it is this spirit that is the secret of the success of God's work, both at home and abroad. Christians who so easily find excuses to neglect the assembly lag along lazily and indifferently, take no interest in the prayer-meeting, care not for the service of God, and who simply come and go in a leisurely fashion and keep up the form of godliness in order to satisfy their consciences are not the kind whom the Lord greatly uses. It is those who are willing to sacrifice comfort and ease and willing to be on duty for the Lord, rain or shine, cold or heat—it is those who dare to stand by the work of the Lord and get under it in a practical and an earnest manner, who pray and labor for it in the face of hardship and discouragement, whom the Lord greatly uses. It is those Christians through whom the Lord carries forward His work in the world. It is the enthusiasts, the Christians who have a holy passion for lost souls, who willingly and liberally give of their means to support the work of the Lord—it is these men and women who willingly yield their all to the Lord and go forth to carry the Gospel to those who have never heard it. It is the extraordinary Christians who amount to the most for God.

Then again, the spirit of enthusiasm and self-sacrifice delivers from the spirit of selfishness. And what a blighting evil the spirit of selfishness is! Do we really know what it is? Selfishness is to have self in the center of our thoughts, concerns and interests. When we have had all the ease we want; and when we have had all the pleasure we want; and when we have spent all the money desired upon ourselves, and our homes, then, if we have any strength, time, or money left we will give them to the Lord. But we are sure to take care of our own interests; number one is first with us. Selfishness is just being self-centered and self-occupied, and it is a terrible blight; it is the dry-rot of Christianity.

But beloved, let us not think for a moment that after being stirred like this we can deliver ourselves from selfishness; for we cannot do it. No man or woman is able to deliver himself or herself from selfishness by his or her own endeavor and struggles. Deliverance from it comes by being possessed by greater and higher interests; and it is as we get a vision of larger things and that vision grows on us so tremendously that it grips our heart, that we will become possessed by it and it will draw us out and we will be saved from ourselves.

Henry Drummond tells of a Scotch girl whose life had been one of fashion and frivolity, until one day all was changed and she became serious and earnest and the leader in all unselfish work for God, as she had once been in the follies of fashion. Her friends were surprised and wondered what could be the cause. It was generally believed that her attitude was due to some tender passion that had been awakened in her heart toward some noble Christian man. This was the more believed because she always carried a locket on her bosom, into which no one was permitted to look.

For a little while the flames of her heart's devotion burned with a bright and a heavenly flame, and then they burned out her frail young life, and it became known that the end was near. Her most intimate companion, a young lady whom she fondly loved, was with her to the last. Just before she died she took from her bosom the locket, and handing it to her friend, she said, "No one has ever looked within this sacred clasp but me; but I want you to take it, and open it after you have come back from my funeral; then carry it upon your breast. And my last prayer is that it may prove as great a blessing to you as it has been to me."

Sorrowfully and tenderly the sacred trust was fulfilled, and when the last clod had fallen upon the coffin and the last touch had been given to the little hillock above her head, her friend threw herself upon her face in a passionate burst of tears. When she grew calm enough she took out the sacred treasure, opened the clasp, and through her tears she tried to gaze upon the sacred enclosure. There was revealed to her gaze no human photograph; there was no earthly face or name, but just this verse printed on a piece of ribbon: "Whom, having not seen we love; in whom though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." That was the Hero Who had won her love; that was the heart that had set her heart on fire; that was the passion that had awakened her into a life of love and transformed her from selfishness to devoted service.

Beloved, that is the true secret of the highest living. May God teach it to you and me.

O love that gave Thyself for me,
Help me to live and love like Thee;
And kindle in this heart of mine
The passion fire of love Divine.

In conclusion, we shall say that the spirit of enthusiasm and self-sacrifice is the spirit that expresses itself in an intense passion for souls. The passion for souls finds its greatest expression in the life and ministry of the Lord Jesus. In His life He was always seeking the lost that He might save them; while at last He went to Calvary and poured out His Life-blood that He might redeem a lost and ruined race. That same passion was reproduced in the heart of the Apostle Paul, who was Christ-indwelt and Christ-possessed. His holy soul burned with a consuming passion to win lost souls to Christ and to preach the blessed Gospel of the grace of God, as well as to edify and establish the saints. And his holy passion led him to make a great deal of self-sacrifice.

Very beautifully does Anna Shipton tell us of her vision of Heaven; how one night she lay down, weary in her work, longing that she might awaken in Heaven. She fell asleep and dreamed she was sailing into the harbor of Heaven over a sea of glass, and myriad forms of loved ones were standing on the shore to welcome her. Looking around, she noticed that the waters were filled with drowning men and women and children, and they were reaching out their hands, with despairing cries beseeching her to save them.

Immediately she lifted up her face toward the beautiful city, and said, "Father, not yet do I ask Thee to take me to that blessed Heaven; but rather to send me back to save those lost ones."

Then it seemed to her that the very cords of her heart were loosened and became cables as she swam through the sea, and drowning men clung to her very heart-strings, as she painfully drew them Home; and the very water was stained with crimson from her own heart with the agony of her love.

We do not wish to infer that any of us should expect to have a similar vision or dream; but I do want to say, beloved, that if we live close to the heart of the Lord Jesus Christ we shall have a

(Continued on page 8.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

WHY ALL MEN WILL YET BOW TO THE JEW

PASTOR WILLIAM LAMB, *of Sydney, Australia*

(Continued from January issue)

The Budding of the Fig-Tree

The last thing that was to be seen was to be the budding of a tree which the Bible calls the "fig-tree". "When ye see the fig-tree in bud", the Lord said, "know that summer is nigh. So likewise, when ye see these things begin to come to pass, then know that He is near, even at the door".

That is all that God's understanding people have to see. It is the beginning of these things that are to indicate the nearness of the setting up of the glory of God's kingdom over this earth, and which now are right upon us. As we have suggested again and again, the closing days of the age are here. During very recent years there has been witnessed the awakening of a new aspiration in the life of the Jews. A great leader rose up among them, but for a while he stood almost alone; his people hardly listened to him. They said at first that the realization of the national ideal for Jews is too far distant. But he kept on, saying, "Surely the time is now near when our people must be a nation again; the time is at hand when we again should rise to our place among the nations. Let us seek a home in the land that is ours."

At that time such a condition seemed impossible of realization. What the Son of God had said, at the time of His final rejection by the Jewish people, was then in operation: "Jerusalem shall be trodden down of the nations until the time of the nations shall be fulfilled".

But the great man kept right on. He urged them and pleaded with them to do something. He knocked at the doors of wealthy Jews, saying, "Will you not assist us to bring in the resurrection of our nation?" But little progress was being made in regard to the Jewish renaissance until the bugle-call was heard in every part of this earth, and the world was summoned to the greatest war of all history—that awful war which the nations for many years had seen coming, and for which they had been preparing—the war, the great war had come! And year after year, until more than four years had passed by, the awful carnage and slaughter of human life continued. Millions of the brightest and fairest of earth's sons had been shattered to pieces and had been flung out into eternity: while millions of others, hopelessly maimed, go on to this very day.

Palestine Delivered

We look back, and what is the result of all that awful carnage? Only one actual result is visible. The world is changed. It is now a quite different world. It is a new world entirely. New conditions, new experiences, new relationships are everywhere. But the only really visible result of this—the greatest war of all history—is that Jerusalem is freed from the desolating power that had so long trodden it down. The Holy Land is being rapidly changed from a perpetual desolation into a land of beauty and visible prosperity. Having recently visited the land, these things I have seen with my own eyes. The land of sacred covenant is won back from the sword, and its rightful owners have returned to it in thousands.

We have read in the 60th chapter of Isaiah how men would some day be seen flying through the air as a cloud, and the merchant nation of Tarshish would be the first to wait on God to bring Israel's sons from afar, their silver and their gold with them. Other wonderful things were there declared which at that time would happen in regard to that land. These have already begun to operate.

Modern Developments

In my recent wanderings through the Holy Land, the sayings of God's Word were ever in my thoughts. There are to be seen the fulfillment of prophecies as they relate to this very day. Those happy Jewish homes, the smiling vineyards, the developing industries, the restoring of the old wastes, the building up of beautiful cities and pleasantly situated villages, are all as the prophetic Scriptures foretold. I have recently stood in places where a few years ago there was not even a solitary house, but now there are miles and miles of beautiful streets and boulevards, edged with shade-trees and green grass, and side-walks and flowers, and lovely modern homes. Tel a Viere is now a city of 45,000 population.

When Sir Herbert Samuels went as the first Governor of Palestine under the British Mandate, he said there were then 5,000 on the place where this city now stands. On retiring he said there were 45,000. He had come to see their children pouring out of the schools, thousands of bright-faced young people, living under healthful conditions. He had seen a multitude of them, as Lord Balfour, the representative of the British Government, stood before them, and had heard those thousands of happy Hebrew children as they together sang the British National Anthem: "God Save the King." For it is the British nation that stands pledged before the world to again make Palestine a national home for the Jews. The mandate for that purpose is Britain's.

It was thrilling to see the waving fields of golden grain on the Plain of Armageddon, where the greatest war of history is yet to take place. As we came out upon it through the hills, I really wondered to myself, "Is this the plain of Armageddon? O what a place!" For as far as the eye could reach the golden ears of grain were everywhere, the whole land a picture of agricultural beauty. Here is the village of Balfouria. Just opposite is New California; and places of like character and name abound throughout the land. The Jews are surely building up the land and getting it ready for the ultimate consummation of the great purposes of God, so long ago foretold.

Since the great war came to an end many have seemed to lose their interest in the subject of the Blessed Hope. But our Lord Jesus Christ never said that the great war was the sign that would indicate the nearness of His Return. The great sign of the Lord's near Return was to be the fig-tree upon which the Divine judgment came, nineteen hundreds of years ago, because it bore no fruit. When that fig-tree again began to bud and to blossom we were to know that our Lord is near and right at the door.

He is coming first to receive His own redeemed people of the Church unto Himself, and to take them to the prepared home in the Heavens, that they may be with Him and forever share in the glory of His eternal Kingdom.

Building Operations

The traveler in the Holy Land can now see everywhere the rapid fulfillment of prophecy. God formerly caused the prophet to write: "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord" *(Jer. 31:38-40)*.

The thought here really is, "Do you see all that now desolate land outside the walls of Jerusalem? Write it down that the measuring line is going all over that land." See now its fulfillment. What is taking place? The homes of prosperous returning Jews are spreading all over that hillside. You can now walk all through the streets of Gareb and see the foundations of beautiful homes being laid on the very spot where God has said the measuring line would be going out. There I saw the foundations of a great Y.M.C.A. establishment to cost about £130,000 in English money. And all around that great institution are just as fine modern homes as can be seen anywhere else. And away out,

even miles beyond these, are other magnificent homes and gardens of beauty. The whole land of Israel is now in process of wonderful transformation.

Restoration of the Temple Implored

God said these things would be, and it was plainly said that when these things began to come to pass we were to know that our Lord is near at hand. What things? In Jerusalem, at the Wailing Wall, I saw Israel's people gathering, hundreds of them —aged white-haired men, smart looking young men with flashing eyes, young Jewish ladies, girls, matronly women and aged women, all were together there, their hands on that wall, stroking it, reaching up as far as they possibly could in order that they might put their nail in a sure place. As they stood there with hands uplifted, all joined in the solemn chant to Jehovah. Their eyes raised toward the sacred site where the temple of God once stood, the united supplications of this people were for the restoration of that blessed sanctuary.

But never will the orthodox Jew enter that area of sacred memory. They are still outside the walls where they have been for nineteen centuries. They seek the Divine signal when again they can go through. There they are, wailing and wailing, and calling out, "How long, O Lord, how long is Thy Holy Place to remain in the hands of Thine enemies"?

And just over the wall the Mohammedan Sheik calls the "faithful" to prayer; and these "faithful" look over the wall and sometimes mock the Jews and laugh at their claims in regard to the Holy Place. It is now just as God in His blessed Word said they would do: "They will laugh, and they will say: We have even the sacred place in our possession".

Gentiles Bowing to Jews

But the world may easily be startled one of these days. The day is now rapidly approaching when that sacred spot on Mount Moriah, the place where Abraham made offering of his son, Isaac, as a sacrifice to God; the place where God's dwelling place on earth once was, where men formerly might hold communion with their Maker, is to come again into the possession of His people, Israel. For that place is surely coming again into the possession of the people to whom it belongs. And then the world will see the rapid unfolding of most wonderful things. The kings of the earth, the great ones among men, are yet to acknowledge and even do obeisance before the nation they have so long despised.

I wonder if this strange thing has not already begun. Who is the richest man in the world? The statement has again and again been made that Mr. Henry Ford is the richest man in the world. Probably he is. The world has actually seen this man of such mighty genius and unusual intelligence and skill (but apparently without the least understanding of God's blessed Word) maintain for a number of years a policy of persistent persecution in regard to these people. It seemed likely to go on for ever. But the astonishing thing has happened; the richest man amongst men has found it necessary to make humble apology before the world for what he has said and done in regard to these, God's ancient earthly people. Is not this the veritable foreshadowing in regard to the fulfillment of our text, "The sons also of them that afflicted thee shall come bending unto thee"?

God will not allow anyone to transgress upon privileges that are Divine. It is God's business to attend to the chastisement of those who belong to Him. Let others beware. Lay a finger on those people God calls His own, and just as we have already seen in the Scripture, the day is coming when the representatives and the ambassadors of the nations from afar will come to Jerusalem and will surely bow themselves down in the presence of the now, and for long, foot-sore, weary, outcast sons of Israel. That will be then the day of God's glory, and of the full achievement of the gracious Divine purpose.

National Jewish Repentance

How is it to come? Just as it is said will be in God's Word: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" *(Zech. 12:10)*.

Are there any Jews in this great gathering? Do listen to me! You have been truly guilty of piercing your own Messiah, the Son of the living God; and if your eyes are closed to the fact now, your own Old Testament prophecy makes solemn declaration that you have yet to look upon Him whom you have pierced. You have pierced Him. You are piercing Him still by your rejection, your refusal to look upon Him, the One pierced with nails on Calvary's cross. Your whole nation is yet to mourn for Him as one mourneth for his only son.

The Jew is yet to discover his awful, age-long failure and sin, and he is soon to discover that in Jesus Christ he has been rejecting and spurning his own Messiah through all the centuries of this Christian age. But he is to see Him whom he has pierced. The pierced feet are to stand in that day upon the Mount of Olives. It is after that that from Zion shall go forth the law and the Word of the Lord from Jerusalem.

King of Kings

And last of all, there is to be one King on the earth, His name shall be one. During recent years the nations have been busy getting rid of their kings; and it is the Lord who shall be King over all the earth. "His Name shall be called Jesus, and He shall sit on the throne of David". His government is then to operate all over the earth. His Kingdom will then have come, His will shall be done on earth as now in Heaven.

But before that has come about, every true believer in Christ is to be caught away from this earth into the blessed presence of this glorious Redeemer. Two shall be in the same bed: the one shall be taken, the other left. Two shall be in the field working together; the one shall be taken, the other left. Two shall be grinding at the mill; one shall be taken. Morning, noon and night are all in that three-fold expression. Like a flash of lightning the great event will happen. In a moment, in the twinkling of an eye, the twice-born children of God will be caught away into the Divine Presence.

But those who are not then ready will be left. Our Lord spoke of what then is to be. It is a solemn warning: "Watch and pray, that you may be counted worthy to escape those things that are coming upon the earth, and to stand in the presence of the Son of Man". One moment, standing on this platform, standing in the office, standing in the market-place—the next moment, standing in the presence of the blessed Son of God.

That is what is going to happen one of these days. My dear friends, it is time you got ready. It is time you looked to Christ. Your opportunity will soon be gone. If you will not receive the love of the truth of God, the Divine Word surely is that you will receive the awful lie that is to be forced on the nations presently: Because they received not the love of the truth, they shall believe the lie. Which is it to be—for you?

CHRISTIAN ENTHUSIASM AND SELF SACRIFICE

(Continued from page 6.)

spiritual vision of lost souls in their agony and despair, and then we, too, will turn to God, pleading, "Do not let me die; I want to stay here to save some more souls!"

When such a vision grips us we shall be filled with the spirit of holy enthusiasm and self-sacrifice. God grant that it may grip multitudes of His children, and may this message be a means to this end!

SECRET OF INTEREST

We are reminded of the young lady who said to her friend, "I cannot get interested in missions." "No," replied her friend. "You can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."—*Selected.*

THE LORD OUR RIGHTEOUSNESS

(JEHOVAH TSIDKENU)

Righteousness is purity of heart and rectitude of life, or conformity of heart and life to Divine Law. Righteousness as used in Scripture and theology is nearly equivalent to holiness, comprehending holy principles and affections of heart and conformity of life to Divine law. It includes all we call justice, honesty, virtue, and holy affections. In short, it is true religion, (Webster's Dictionary).

Justice and Righteousness are inseparably connected in Scripture by the fact that the same Greek word "Dikaios", (righteous), "Dikaioo", (to justify), is used for both. (Scofield Bible).

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God. . . . . Being justified freely by His grace through the redemption that is in Christ Jesus" *(Rom. 3:21-24)*.

Righteousness is right living, for, to be justified means to be cleared of any charge of wrong conduct whatsoever, to be brought into court, as it were, and to be declared, "Not guilty."

How aptly this applies to Jesus Christ, our Lord. "He did no sin, neither was guile found in His mouth". "He was holy, harmless, and separate from sinners". The angel said, "Also that Holy Thing that shall be born of thee, shall be called the Son of God".

Oh, some will say, "We who believe are all sons and daughters of God".

Granted, but not in the same sense in which He was, is, and ever will be, the Son of God. The Jews of the time of Christ understood that He made claims to be one in nature, essence, power, and attributes with God. They said, "Whom makest Thou thyself?" At His answer they took up stones to stone Him to death but He hid Himself from them. He said again, "Many good works have I shewed you from My Father. For which of these do ye stone Me?" The Jews answered, saying, "For a good work we stone Thee not, but for blasphemy and because that Thou, being a man, makest Thyself God". And from the human standpoint, was He not crucified for this very reason? The Jews said to Pilate, "We have a law and by our law He ought to die, because He made Himself the Son of God".

He was God manifested in a body of flesh, for, "God was in Christ, reconciling the world unto Himself". The believer in Jesus has in him or her the Christ as it is written, "Christ in you, the hope of glory". The believer has also a body of sin, a nature which is earthly, sensual, devilish, and is never wholly separated from sin until, "This corruption puts on incorruption, and this mortal puts on immortality", at the coming of Christ for His own. The human being must be regenerated. Even then he will not be fully like Christ until He comes and changes this body of our humiliation into the likeness of His glorious body.

Christ was pure in thought, He spake as man never spake, and His actions were perfectly righteous on each and every occasion. He was the Lamb of God without blemish and without spot, and this flawless, spotless, perfect righteousness, the righteousness of God, is the believer's in a twofold sense.

First, it is imputed to us when we accept Jesus Christ as our Saviour, as it was said of the father of the faithful, "Abraham believed God and it was imputed unto him for righteousness". It is given to us or put to our account in place of our miserable, mean, execrable, weak self-righteousness for simply believing in Jesus.

We unregenerated human beings are woefully deficient in this necessary element of true righteousness. In Romans, chapter one we have God's estimate and description of the depths to which man has fallen, a catalog of the sins of which the unregenerate heart is capable. A noted evangelist said to a newspaper reporter who interviewed him, "You will find my portrait in Romans."

He who knoweth what is in man inspired His servant to write, "For we, ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another". This is God's pronouncement on what we are by nature, what we are minus God.

The best that we can make ourselves do or be is told us in Isaiah 64:6; Philippians 3:6-10. But our sins, our attempts at a self-righteous life, are rendered null and void, and the righteousness of God is put to our account instead, when we accept Christ. Our outward sins are taken away in their place Christ made unto us righteousness. This is likened in Scripture to a garment, Job 24:14. "I put on righteousness and it clothed me". Isaiah 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness".

In Pilgrim's Progress, when Christian got to the cross his burden rolled into the mouth of the open sepulcher and then three shining ones came to him, stripped him of his rags and clothed him with a change of raiment. When God justifies the sinner through the Blood of Christ, He also clothes him with His righteousness. What amazing grace is this! Our filthy rags taken away and ourselves given the glorious, white robe of God's perfect righteousness. Reader, have you received this change of raiment?

"Clothed in His righteousness alone,
Faultless to stand before the Throne."

Second, it is imparted to us as the new life in the new birth.

God is the Author of all life, and that by no process of evolution either. He said to Moses, "I am the God of Abraham, the God of Isaac, and the God of Jacob", and our Saviour adds in the New Testament Scriptures, "God is not the God of the dead but the God of the living".

Moses and Elijah appeared with Christ on the Mount of Transfiguration and were recognizable to the three Apostles. By this we know that these men who passed out of their earthly existence long ago are alive in another sphere. They are with God, and with Him is no death but life, glorious life. He is the great eternal "I am" as He said to Moses. He always was, always is, and always will be. Self-existent and no end possible, we cannot think of God as otherwise.

When God breathed into the human frame He had made, man became a living soul, but when Adam committed sin he died spiritually. He lost the image and imprint of God off his soul. He existed physically for a large number of years but sin had instantaneously separated him from the God of all life. He died spiritually as God had said, "In the day thou eatest thereof thou shalt surely die".

Adam was our federal head. What he did was done by us all, representatively, and so God concluded all under sin. We are all dead in trespasses and sins when born into this world, and we remain so despite any attainments, improvements, or reformations of our own until we are regenerated by the supernatural power of the Holy Spirit.

God has so ordained it that we receive this life through His Son, our Lord and Saviour, Jesus Christ. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself". "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me", and, "He that hath the Son hath life".

This is not a new life except in the sense of human possession. It is the life that is from the beginning. "In the beginning, God". It is called eternal life because it is from the eternity which is past unto the eternity which is to come. The life of God revealed in Jesus Christ who is God. This life is offered to all in the second birth as a free gift. "The gift of God is eternal life through Jesus Christ, our Lord".

As we ponder upon the righteousness of God manifested in the kindly deeds and loving words of His Son during His earthly existence, and know that He never did an unworthy act, nor spoke a word out of place, we realize that it must have sprung from a heart that was pure, an inner life that was perfect in holiness, a life that was and is Divine.

This life, imparted at, or through the second birth, is the "Holiness without which no man shall see the Lord". It is "That which is born of God and doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God".

This life will manifest itself. It has a positive and a negative

(Continued on page 16.)

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

PROVIDED FOR BY THE LORD

Miechowitz, Nov. 7, 1927.

DEAR MR. PALMER;

That was indeed a great day when the gift of $250 arrived. It came like a gift from Heaven because we were in special stress and test of faith. We thank our God who is able to remind His other dear ones of us when we are in need.

Our dear children are doing well, most of them standing in the first love of their Saviour. Our Homes for the Homeless are doing good work among the children. God is providing even though our faith is tested. *(Signed)* SISTER EVA.

HOPEFUL AMIDST SORROW

Berlin, Dec. 12, 1927.

DEAR MR. PALMER:

I want to thank you for your kind letter with the enclosed check for $100. I was touched through it and reminded of Jeremiah 33:9. Please convey my thanks to the party through whom this gift came.

I have experienced God's unchanging faithfulness in a special way during the past year after my husband was taken home to be with the Lord. He knows what we need before we ask.

We do not know how soon the golden morning will break when we all who have been passing through painful separations from those who are dear to us will be reunited in the presence of our faithful Lord. Does it not look as if the call to awake is going through the lands? God's children are warning us to watch and work for our Master while it is day. This is the message to our little Russian congregation. I am thankful to my Lord that He has given me the little circle of Russian women who meet in my home every Friday evening. *(Signed)* LINNY BEKKER.

WORDS OF APPRECIATION

Culion, Philippines.
Nov. 23rd, 1927.

DEAR SENDER OF "THE EUROPEAN HARVEST FIELD":

Thank God, and thank you for the wonderfully helpful paper, "The European Harvest Field."

Pray that its messages may be blessed to many others, and that the Lord may enable us with His all might to scatter the good seed. We know many outside who need the copy to be shared with them, but this yearning to help our loved leper friends to whom the Word of the Lord is precious, and who read English holds the sharing I think, here among the leper thousands.

Yours gratefully thanking,
MRS. P. F. JANSEN.

SAVED FROM SPIRITISM

The following interesting communication was addressed to the Bible School Class of the 12th Street Baptist Church, Allentown, Pa., which class supports Miss Edna Kauffman, who is the writer. We print in connection with the communication, a picture, showing the inconvenient place and position of the meeting place in which Mr. Chas. Lukesh and his associates hold their services. We feel certain our readers believe these faithful workers are greatly in need of a more suitable place. Yes, they need a place of their own from which they can not be driven by the enemies of the Gospel. Let us earnestly pray for the needed funds to purchase a place. Who will respond to the appeal? Send your check to-day.—*Editor.*

Garten Street, 5,
Znojmo, Czech.
October 6, 1927.

DEAR BRETHREN AND SISTERS IN CHRIST:

I praise God for victory through the Lord Jesus Christ. Of ourselves we can do nothing, but through Christ we can do all things. Through Him we are conquerors, yea, more than conquerors.

Since I wrote you last we have again made a number of trips into the surrounding district, giving out Gospels and tracts, both in the German and the Czech languages. Pray with us that the seed sown will bear fruit for the Master. We also found an entrance into another village to proclaim the Gospel, being privileged to hold services in the home of one of the farmers. The neighbors gathered in and listened attentively, and we pray that they may come to the Light before the priests persuade them to stay away. We got in touch with these people through Mrs. Kassel, one of the women mentioned in my last letter. She lives in town and attended the meetings for a few months, but was also at the same time

WHERE MRS. KUGLER FOUND CHRIST

mixed up in spiritism. She is still quite young, she lost her only child within the last year, and her husband in the last month. The place in which we are having the services belongs to a brother-in-law of hers, where she is staying for a short time. She says she has no more faith in spiritism. Her husband died within a week or two after they had pronounced him healed. There are others also who are hindered through spiritism. Pray for them. Mr. Kassel never attended the mission, but Mr. Lukesh spoke with him a number of times, and before he died he refused the absolution of the priest. We trust that he got at least a glimpse of the truth, and because of this refused to be fooled by man, knowing that God alone can forgive sins.

I am very happy to tell you that Mrs. Kugler is going on in the Lord. She witnesses for the Lord and stands firm against much persecution. I am enclosing a picture of her with her little girl; the little one is four years old. Her husband went to Russia when the child was but four months old, fleeing imprisonment because he took Christmas trees out of the woods without permission. He wants her to follow him the latter part of November. She has written him about her conversion requesting an answer, but he evaded it. She fears that he will not agree with her in this, and she also realizes that it is hard to leave the fellowship of the believers, especially being still so young in the Christian life. Within the last two weeks the little one was ill for a few days and since then her folks forbid her to go to the mission, blaming the child's illness on the mission. We have been coming in touch with her right along, and she came to the services twice since and each time bringing a sister with her, anxious that they get saved. In this way they hear the message too, and we trust it will bring fruit in their lives also.

For a time her mother was seeking the Lord, but the father's antagonism has affected her some, cooling her fervor. Glad to say that Mrs. Divish manifests joy in the Lord, and quietly witnesses for Him and prays for the salvation of her family and others.

I am also enclosing a picture of the mission building, which shows the position of our mission room. Mr. Lukesh often calls it a hole in the wall, which it really is when compared with what the R. C. Church has. They have six large churches in the city and monasteries besides. Our mission room is now at the end of a blind alley. The building being erected is a grain elevator belonging to the R. C. also. So you see Satan has quite a strong hold here. For a few evenings the enemy caused us trouble by closing up the entrance altogether. Thank you for praying with us for the needed mission rooms.

One other bit of news before closing this letter is the fact that since we could not get good Gospel tracts in the Czech language we started to print 1,000 a month, distributing them in this district and sending them all over the country and where we know there are Czech people, Austria, Poland, etc. We desire to bring the message to all we can, and as the Lord supplies the means and strength we shall press ahead.

Yours in the fellowship of the Gospel,

EDNA KAUFFMAN.

BIBLE SCHOOL GROWS IN THE NEAR EAST

St. Andrae, near Villach,
Post St. Ruprecht, Nov. 3, 1927.

DEAR FRIENDS:

We are happy to inform you that we have opened our Bible School with nine more students than we had last year. As most of them come from the Balkans, they have very poor clothing, and can pay little or nothing to help with their board; so together we depend entirely upon the Lord for the supplying of our needs.

MEMBERS OF ST. ANDRAE BIBLE SCHOOL

One of these students was formerly a Roman Catholic priest. He is married and the father of two children. With him came a friend, a former pupil of his. They came from Bulgaria, and were almost destitute. We have four Bulgarians and one Macedonian, some from Jugoslavia and Hungary.

The founder of the School became ill and had to be absent from us for a year. During his absence we had a Hungarian leader for three months, and a German Principal during the latter part of the year. Everything is now in order again, and we are praising the Lord for the evidence of His presence and blessing.

Three more applicants would like to enter as students, but we scarcely have the faith or the courage to accept them in view of our present needs, as we have no more pillows or bedding. Our two new Bulgarians sleep with their clothes on, as they are not accustomed to our climate, and always feel cold, though they have two blankets. Often at night I go over and over our budget trying to find a way to cut down expenses, but without success, and end by looking to our rich Master with the plea that He will help us not to lose courage.

In the summer we had some paying guests, to help reduce expenses, and greatly enjoyed a visit from some American missionaries in the Balkans, Rev. Mr. Brewster and his family, also a Mr. and Mrs. Martin. We hope that in the future our house shall be a home for missionaries in the summer. We haven't much to offer, other than a homely place and a very beautiful country.

While doing the washing recently, we accidently flooded our cellar, necessitating the removal of all the wood, that it might be dried out. Considerable damage resulted from the dampness. If we had had a washing machine it would not have happened; and we do need the machine for our large family washing, even though the clothing owned by the students is so meagre. We are also in great need of a typewriter, as the one I use is borrowed, and is old and continually needing repairs.

How grateful we would be if the Lord could help us through some of the readers of your magazine. The need is great, and the territory a strategic one. Believe me yours in His service,

M. WENGER, *Matron.*

WORD FROM ROUMANIA

In a communication addressed to our Brother O. R. Palmer, under date of November 27, 1927, our Brother R. W. Hill, who is laboring in Roumania, among other things, made mention of a few matters of special interest to our readers, which we hereby pass on to them. We shall be glad to hear from any of our readers in reference to the matters mentioned, and to receive any funds and to pass them on to our Brother Hill. Let us pray that the Lord may supply the needed funds and workers.—*Editor.*

I am using the money I wrote you about for the support of a native worker, Josef Neumohr, you will have seen the letter I sent to Brother Smith, which appeared in the "Harvest Field." This man is doing most efficient work in the villages, and is growing wonderfully in Grace and power since he has given his whole time to the Lord's work. The Society would make no mistake if they undertook his support, and I hope you will give this matter your prayerful consideration. He would need $20.00 a month at least, having a family of six children and wife to support.

I am glad to be able to report that progress is being made in the work in all directions, in the villages, in Siret and also in Cernauti, where I am laboring among the Jews considerably. The enemy gave us a terrible setback this year but the Lord is slowly but surely overruling and we can praise Him for answered prayer.

We have now been eight years away from home, and Mrs. Hill is badly in need of a change and rest, I am therefore asking your prayerful interest in asking the Lord to open the way and provide the funds for her journey with my little boy to the States, for a six months' stay. The cost would be about $500.00. Mrs. Hill's parents are getting along in years and this would probably be the last time she would see them on this earth, and they have never seen our little boy, who was born in Roumania, so they have been begging us to come home for a long time. We feel however that we cannot both leave the field at the same time, especially after what happened this year, so I would stay on here while she goes on furlough. Please take this matter under consideration, as Mrs. Hill needs the change on account of her health, apart from all other considerations.

We praise God that in spite of the fact that we are still not

permitted to preach, the Lord is opening doors for service continually, and blessing our efforts. I will shortly send you our report of activities during the year, which has been, in spite of obstructions and hindrances, a step forward, for which we praise our dear Lord, for He has done it all.

We also would ask you to join us in asking the Lord to raise up more native workers, and the funds to support them. The need is great for we are receiving so many calls for visits that we cannot possibly comply, there is a great hunger for the Gospel and we are terribly handicapped in man and means. Fortunately the Lord has raised us up friends who are supplying us liberally with tracts and literature in various languages, and we have distributed large quantities during this year, we can praise the Lord for results that are quite evident.

Mrs. Hill joins me in kindest regards and Christian greetings.

Yours most sincerely in His service,

R. W. Hill.

THE FIELDS IN POLAND ARE WHITE UNTO HARVEST

The writer of this article, as many of our readers know, is an outstanding Bible Teacher. He is known over all Europe and Russia. Literally thousands have been blessed by his messages. He is non-sectarian but has been thrust out of even the World Student Christian Federation as well as the Y. M. C. A. because he stood for the whole truth of God's Word—the fundamentals of the faith.—*Margaret M. Griffith.*

Prague, Czechoslavakia,
Dec. 21, 1927.

Dear Friends in Christ:

I greet all the brethren in the Name of our Lord and Saviour!

You will understand why my letter has been delayed when I tell you that recently when asked, "Where do you live?" I answered truly, "On the train." For almost eight months I have been out of Czechoslavakia. Have been in Poland most of the time and recently in Germany.

My dear Mother advised me not long before her death, "You must go to Poland. There it is good for you in God's work."

The eastern part of Poland was under Russia one hundred and twenty years before the war. Russia Poland is my homeland. For several years the Polish Government would not agree to give me a visa to enter because I am a Soviet Russian citizen in exile.

People Hear the Gospel Eagerly

Suddenly God opened the door. I was invited to the Christian Jewish Conference in Warsaw last April by Dr. John R. Mott, and there in Warsaw my visa was prolonged. I received permission quite easily for my messages to the Russians and Jews, even the use of theatre in the chief city of Vollynia was given to me free of charge. I preached in moving picture halls, tents, theatres, churches, and prayer houses of our Evangelical and Baptist movement. The meetings were well attended. A Lutheran church in one city was so overcrowded by Russians and Jews that the playing of the organ was hindered by the people who stood so near. They were packed tight around it. There were about eight hundred persons in the hall. Five times my messages were reported in the local Russian newspapers in a most sympathetic tone. The peasants came as far as twenty-seven miles to the Evangelical Conference in Rowne. One man walked three days traveling a hundred miles. I will send you a more detailed account of the Polish field in the near future.

Endures Many Hardships

The physical conditions are hard, sometimes severe. Frequently it is necessary to sleep on the floor of a cottage or in a cold meeting hall.

I spent the summer months in my native village. There stands the house which my father could not finish because of the war. His idea was to arrange a hall which would seat about two hundred people so I should have a place to preach to these who are living in darkness. The house stands without floors, windows, ceiling, and even without a roof. Only the walls and the iron and wooden framework was completed. I hope to make this place a spiritual center for God's work. Is it not possible with God? Of course it is, if it is His will!

If possible, I would like to have here some permanent place for my writing, my books, rest, and study. One room is almost finished by my brother who lives on this farm in the cottage. I stayed in this room for the summer. There is only a clay floor (as usual in the villages), and in the damp weather it was bad, especially in the time of heavy rains. Do not laugh at my comical situation. I had to protect myself in bed at night with a door from my cupboard while the plaster fell from the ceiling! The straw roof was not in order. It reminds one a little of the condition of Robinson Crusoe!

In other respects the summer was good. I helped my brother at haymowing with a scythe, and woodcutting. He is poor and has no horse.

Vollynia Open to Gospel

My home village has six thousand population. It is twenty kilometers from Zdolbunow. Here I was born physically. The place is very beautiful and healthful. The house is situated on a hill in the garden. I would like to live in this village part of the year because I intend to have my base of operations in Poland. I have seen the great need, and the great response to the Gospel. There is also a multitude of Jewish people. The door is open and my Christian brethren are insisting that I continue my work here in the near future. I have already received permission from the Governor of Vollynia to hold religious meetings all over Vollynia. Is it not wonderful? Surely it is God's help, and guidance, and answer to prayer.

As for business facts, you will receive in a few days the German translation of my experiences in Russia during the Revolution. It is a testimony to the power of God when Atheism was rampant and chaos reigned.

Money for Scriptures

I received two hundred and twenty-five dollars April first from the Fellowship for the purpose of spreading the Scriptures and Christian literature among those with whom I came in contact. I am using the money for that purpose.

Yesterday I visited the Russian Refugee Barracks near Prague. In a large, cold room there, with almost no heat, are engineers, colonels, and all sorts of people. They are all without work, poor people. With God's help our circle hopes to arrange a Christmas Gospel program for them.

Miss Brechet in Need?

In April you asked about Miss Marie Brechet, "Does she need funds?" Miss Brechet had the same experience with the Y. W. C. A. as I had in the World Student Christian Federation. They released her from their organization because of her Evangelical connection and they support now in the work among the Russian refugees only those of Greek Orthodox tendency. Her support, therefore, with the Y. W. C. A. ends January first, 1928. She desires to continue her work in Prague privately, and support herself by educating the children of her sister, (also her landlady). I think this will hardly be enough to exist on.

Caricatured by Atheists

Some of our experiences with the Russian Soviets are amusing. I await in vain the answer to my request for a Russian Soviet visa so I can return there. I have waited two years. The unique answer I have was printed in a magazine, "The Atheist" of Moscow. The November issue of this magazine this year carried my caricature in colors. They represented me as an angel with wings, flying to the sky, with the inscription, "Angel, Brother, Prof. Mercinskovsky". This magazine has seventy thousand subscribers.

Not long ago Mr. Wilkinson of the Mild May Mission in London said to me in Warsaw, "Your name signifies, 'March into sky'". So you see others have seen the 'March on' travel plan in my name. The Soviets as well!

Their Lives in Jeopardy

You will rejoice to know that the Jewish medical student who visited our small group in Prague will be baptized on the first of January, 1928. Pray very earnestly about him. One man threatened to kill both the Jew and myself if the baptism takes place. But His grace is sufficient to protect us. His will be done. Blessed be His will and all which results in obedience to His will. God bless you all.

Yours in His service,

V. Marcinskovsky.

All that missions need is a chance to show themselves. The unanswerable argument for missions is what missions have accomplished. Many and many a man stands healed through missionary work as an unanswerable argument for the cause of missions. Thank God, missionaries need no defenders other than the results of their own work.

—*Dr. R. H. Glover.*

A whole Bible for a whole world calls us to a renewed consecration to Him who loved us with an undying love.—*Selected.*

BULGARIA STIRRED BY REVIVAL

Stanimaka, Bulgaria.
December 12th, 1927.

DEAR FRIENDS IN THE LORD:

We have hired the largest hall "Asenova Krefost" for $4.00 per evening. There are 2,000 seats. The weather is very bad. It is raining all day, and is very cold. The nights are very dark, but praised be the Lord, the great hall is crowded each evening. The man to whom this hall belongs, said: "Our hall never has seen such large crowds." Indeed, it is a great Evangelistic Campaign. The whole city is moved. The Holy Spirit works wonderfully. The people made decisions and took steps against the bad places by appealing to the government for action. I spoke to 500 boys and girls of the city schools. They resolved to boycott bad pictures, bad literature, and bad places, and promised to read the Bible.

Glory be to God! We are having a real revival of true Christianity here. Pray for us and for these mass meetings.

Next Thursday, God willing, I am going back to Philippople, where our friends are praying for such meetings in that city.

We praise God because we are permitted to see these things at this corner of the old world. This encourages us to go on proclaiming the blessed Gospel of our Saviour Jesus Christ.

I am going to write a full report of these meetings, but meanwhile, you may put these lines in "The European Harvest Field."

Very sincerely yours,
PAUL L. MISHKOFF.

PUPILS GOING TO HEAR MR. MISHKOFF'S ADDRESS, "WHAT I WOULD DO IF I COULD BE YOUNG ONCE MORE." THE SCENE IS IN STANIMAKA, BULGARIA.

ANOTHER HURRIED WORD ABOUT THE REVIVAL IN BULGARIA

Stanimaka, Bulgaria.
Dec. 14th, 1927.

DEAR FRIENDS IN THE LORD:

I have sent a letter to you yesterday, but I feel I must send to you a few lines this morning and tell you how the Lord is blessing us in our meetings. Last night we had a splendid and wonderful mass meeting. More than 2,400 people were present. The great hall was over-crowded. Many were turned away.

The people say that this movement is unparalleled in the history of the nation. They have never seen such things. They have never dreamed of such scenes.

We have seen many souls coming to Christ. He is doing mighty things. The whole city is turned towards the great hall where the revival meetings are held. The meetings begin at 6:00 but they are really running at 5:00. The meetings continue about two hours every evening. Nobody wants to go out. The people are hungry for the Word of God. Many of them weep while I preach.

It seems to me that the time has come to preach Christ to Bulgaria. We must pray for this nation. Now is the time.

Will you kindly tell the readers of "The European Harvest Field" about our meetings and ask them to help us by their prayers.

Faithfully yours,
PAUL L. MISHKOFF.

THE SAVIOUR OF THE WORLD

Jesus Christ is the wonder of the ages. He was born in obscurity, and yet the fame of no other, has ever penetrated so far and continued to shine with increasing luster so long as His fame. He was destitute of educational advantages, and yet His teachings have challenged and received the admiration of the most learned men. He made Himself the servant of all, condescending even to wash the feet of His disciples, and yet millions of men and women in the most enlightened countries have acknowledged Him as Lord and Master. His life and character have been scrutinized more narrowly than those of any other being, but no fault has ever been proved against Him, and every possible moral excellence in the highest degree of perfection has been accorded Him even by His enemies. His enemies nailed Him to the Cross, and to add to the ignominy of punishment they crucified Him between two thieves; they have done all that could be done by violence and argument and treachery to destroy His influence and exterminate His followers and banish His doctrines from the earth, and yet no teacher, living or dead, ever had so many disciples; no doctrines, ancient or modern, ever produced such marvellous and salutary changes in the world; and no being that ever trod the globe has wielded so vast an influence over the minds of men. On the supposition that He was a mere man, His claims and assumptions were so extravagant as to convict Him of the wildest fanaticism or hopeless insanity, but no mortal ever uttered words of truth and soberness equal to those which fell from His lips.—*Christian Advocate.*

The Gospel is a go-spell. The moment we stop going we have lost the spell. May each distributor remain spell-bound.—*Selected.*

HALF STARVED LIVES

E. M. BOUNDS

The process of hindering prayer by crowding out is simple and goes by advancing stages. First, prayer is hurried through. Unrest and agitation, fatal to all devout exercises, come in. Then the time is shortened, relish for the exercise palls. Then it is crowded into a corner and depends on the fragments of time for its exercise. Its value depreciates. The duty has lost its importance. It no longer commands respect nor brings benefit. It has fallen out of estimate, out of the heart, out of the habits, out of the life. We cease to pray and cease to live spiritually.

One of Satan's wiliest tricks is to destroy the best by the good. Business and other duties are good, but we are so filled with these that they crowd out and destroy the best. Prayer holds the citadel for God, and if Satan can by any means weaken prayer he is a gainer so far, and when prayer is dead the citadel is taken. We must keep prayer as the faithful sentinel keeps guard, with sleepless vigilance. We must not keep it half-starved and feeble as a baby, but we must keep it in giant strength. Our prayer-chamber should have our freshest strength, our calmest time, its hours unfettered, without obtrusion, without haste. Private place and plenty of time are the life of prayer. "To kneel upon our knees three times a day and pray and give thanks before God as we did aforetime," is the very heart and soul of religion, and makes men, like Daniel, of "an excellent spirit", "greatly beloved in Heaven".—*The King's Business.*

The unholy soul could not see God even though it were set down in the midst of Heaven. But holy souls see God amid the ordinary, commonplaces of earth and find everywhere an open vision. —*F. B. Meyer.*

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

WORK AMONG JEWS IN POLAND AND IN RUSSIA

By the Editor

We are living in wonderful days. On the one hand we are facing the great apostasy in Christendom and the perilous days of the last time so clearly foretold by the Holy Spirit through the Apostles of our Lord and Saviour Jesus Christ, while on the other we are seeing the actual and literal fulfilment of many Biblical prophecies. The days in which our lot is cast are thrilling with interest and inspiration to every well-instructed and faithful child of God. But then too, the great things transpiring all about us present a mighty challenge and represent a grave and tremendous responsibility.

The Movement among the Jews

Perhaps the most interesting and thrilling of all the things transpiring these days is the great movement among the Jews. Sir Leon Levison, President of "The World's Hebrew Christian Alliance" has but recently visited various countries of Europe, and brought back a glowing report of what he saw and discerned among the Jews. We quote but a brief extract from his splendid report.

"In Budapest at one prayer meeting we had something like seventy Hebrew Christians who pledged themselves that as soon as God opens the way they are going out as missionaries to preach the Gospel, not only to their brethren but to the heathen.

"Of that number twenty-five are men with University degrees—Doctors of Science, of Law, of Philosophy, of Medicine, of other subjects, men of the very best type, men who have had freedom of education, a type of Jew that delighted my heart. When it came to some of the evening meetings they said:—'Let us have a Bible reading for a quarter or half an hour.' They would open their Bibles, and take out a passage and give an exposition of it. Coming into contact with that body of Jewish Christians in that city, I could not but realise that God is calling the Jew just at the moment when he is most needed in order to defend His own Holy Word.

"I came away from Budapest feeling that if I wanted the Bible interpreted from a Jewish point of view, as I hope we shall do, I have those experts ready to come forward and serve us.

"Leaving Budapest I went to Vienna, and there faced the problem of seventeen thousand Jews, who are Christians.

"I next went to Poland. Poland is thrilling. There we have thirty-five thousand Hebrew Christians. Then I longed to go into Russia, where we have sixty thousand Hebrew Christians."

The Challenge and the Responsibility

We say without the least hesitation that we are living in the most wonderful day and time this world has ever witnessed and known. We are permitted of God and privileged to see these glorious things, and the question that presents itself to us is, Do we really see the challenge and realize the responsibility of the time in which we are living? Do we see the days of opportunity that are upon us?

We are glad to say that in connection with "The Christian Testimony to Jews" there are unprecedented opportunities for the Gospel opened up of God, both in Poland and in Russia, and they present an urgent call to an earnest advance step. In Russia alone there are fifteen or more Jewish Evangelists who are ready to go forth from town to town preaching the Gospel, with open doors in every direction. We should be delighted to engage them, if not all of them, at least quite a number of them, and to send them forth with the Good News to both Jew and Gentile. But money is needed to make this possible. It takes about $60.00 a month or a little more to support a man with a family. Who will come to our help? We feel that different individuals or groups could easily undertake the support of some of these workers. Will the reader pray earnestly about this matter? Will we rise to the occasion and act worthy of the opportunities the Lord is permitting us to see? Or, shall we excuse ourselves from acting in the matter by the occasion of some trifle? Surely the Lord wants of us not to waste precious time, but to be up and doing, and to embrace the present opportunities so pregnant with possibilities. From whom shall we hear first?

LIGHT ON THE JEWISH QUESTION

By Rev. Arthur W. Payne

The splendid stand taken for the Truth of the Word of God by the Moody Bible Institute in Chicago is worthy of all support and a loud call for deep gratitude to God our Heavenly Father.

Recognizing the great need of Jewry for the Gospel in these days, and the call to train Hebrew Christians and Gentile workers for this Ministry, a Chair in the Institute is occupied by an able Hebrew Christian Dr. Birnbaum. A pathetic incident in connection with this important step in Bible Training is perhaps not generally known. Rev. Joel Levy, a Missionary of many gifts and of a pleasing personality, was first appointed, and approved of both by the Hebrew Christian Alliance of America and Canada, and by the Board of the Moody Bible institute itself, but he passed to his rest just before entering on his duties.

The story of his conversion is a very touching one, as it is associated with one who was something like a Stephen to him who became quite a Paul in his own way in his witness in England, America, and Canada.

A young violinist of the highest repute and most brilliant prospects was led by a humble Hebrew Christian glazier to the Feet of the Saviour.

This young man was playing the violin at the Queen's Hall Concerts, and was studying with the finest teacher of his time. As he came in touch in his home with his gifted master—who had all that wealth and honour could give to make him happy—he found that he had no real heart rest.

He thought to himself—"suppose I reach the same pinnacle of fame and comfort, and yet cannot be content, is it really worth while?" His mind was thus turned to another world and eternal things, and so he determined to seek through his Jewish religion to be prepared for the future. He began to be very pious, and attend to his Hebrew rites and ceremonies, and kept the festivals as far as possible, but he said that he "felt his prayers never got higher than the ceiling of the room". He got hold of a New Testament and began reading it, but his father—an Orthodox Jew,—burnt it, and this occurred more than once. A conversation on a seat in Higham's Park with the humble working man referred to—himself a converted Jew—led him to still deeper concern. The violinist's little brother once brought a Bible home from a Congregational Sunday School, and this, Maurice obtained, and read through and devoured, and became convinced that Jesus was the Christ, the Saviour of the world and his personal Redeemer. When he informed his people, he became the object of cruel and bitter persecution.

I came in contact with him at this time, and found him a gentle, gracious, gifted young man with the unusual characteristic of a very tender conscience. He was so devoted to his study of the Scriptures, that his parents, who had spent £2000 on his musical education, he having obtained the gold medal at the Brussels *Conservatoir*, among other distinctions, was asked to play before three Jewish Lord Mayors, became concerned about him neglecting his practice and profession. He excused himself that he must not ignore his duties towards God Whom he resired to know more perfectly. "Your violin's your God", said the father testily. "Then if my violin is my God, I won't play it any more", he replied. True to his word, except for ministry in a number of Concerts for Charitable and Christian work, he began to refuse to play at all. The family alarmed at his witness made all sorts of efforts, not excepting personal, physical violence, which must have been a terrible thing for him, as he was peculiarly sensitive and delicately framed, to bring him to another mind. Rabbis were asked to come and argue with him, and every form of ridicule and abuse was heaped upon him, but he stood firm.

Hoping that perhaps he might be turned in his mind again, the father obtained a special Hebrew teacher, studying for the Rabbinat,

to come and stay at the house, and endeavour to break down his faith in Christ, and keep the rest of the family—(there were a dozen children)—from falling into the same—(as they believed) —terrible error.

A **meshumed,** (an apostate), a believer in the Lord Jesus is a dreadful calamity in an orthodox Jewish family, and when we consider what the Jews of Russia have suffered at the hands of orthodox Christians, and this family and their relatives were not exempted, we cannot wonder at it.

The young man, Mr. Joel Levy, did his best to serve as a Levite in the household reminding me of Micah's hope in Judges 17:13.

It was at this time I was asked by the glazier and the violinist, to come and have an interview with the young Rabbinical student, and put the claims of Christ before him. One had asked prayers of fellow-labourers of the Mildmay Mission to the Jews with whom I was then more closely allied, and went depending upon God's Holy Spirit for guidance. I cannot forget the interview with Brother Levy in the presence of the violinist, his parents, and brother, and sisters, and a celebrated Russian Jewish social leader, who had suffered for his stand against persecuting Tzardom, armed with a Bagster Bible which had both Hebrew and English I went into the controversy. First I sought to appeal to the five books of Moses, and the system of sacrifices, and show that the Lord Jesus Christ was the fulfilling of the Law in this respect. But I was met with a modernist rejoinder that not every Jew accepted these books as authoritative now. I enquired what was reliable then, and was told the Ten Commandments were absolutely sure and Divinely given. Then I began to ask,—"Have you kept them"? viz., 'loved Jehovah God with all your heart, soul, mind, and strength and your neighbour as yourself,' with an unsatisfactory response. Later we turned to the prophecies Isaiah 53, etc., and particularly to Zechariah 12: 10. "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn". And again, Zechariah 13:7. "Awake, O sword, against my Shepherd, and against the Man that is my Fellow, saith Jehovah of Hosts: smite the Shepherd and the sheep shall be scattered". "I will turn My Hand upon the little ones". I read the English and then pointed to the Hebrew and said "Is that the true exact translation? It was admittedly so. "Then to whom does it refer, but to our Lord Jesus Christ"? We read further in Zechariah 14:4, 5. "His Feet shall stand in that day upon the Mount of Olives, and Jehovah My God shall come and all the Saints with Thee". Thus emphasizing the Atonement and the Advent of the Lamb of God the Lord of Hosts and of Glory as only to be realized in the Saviour of the world, the Messiah of Israel, our Lord Jesus Christ. We closed our discussion, in which I was certainly treated most kindly. I left the house with a somewhat downcast feeling as the Truth apparently was resisted, and not received. But the Work of Grace was really done in the young teacher's heart, as he afterwards confessed.

Having another opportunity of visiting the violinist, whose physical and mental condition was distressing after the soul struggle he had gone through, I was astonished to hear the teacher say as we were going back to the railway station together—"You know I think Maurice looks too much on the crucifixion side of truth and not enough on the resurrection side". I found the young man was always carrying about with him a New Testament, and was now assured that Jesus was the Saviour, Who had died for him and risen again.

The sequel concerning the young violinist was a sad one, as he—after testifying to his faith in many ways giving out tracts, etc., and greatly rejoicing in the records of the then great Welsh Revival (1905) and weeping for gladness, and mingled tears of sorrow with the terrible accounts of the cruel pogrome of Jews in Russia, which all occurring simultaneously, broke down in mind. His last demand was for a Bible, his own having been taken away from him once again, and he passed to his rest with the Saviour not before knowing of the change in his teacher's heart and life. The teacher was a most valuable Missionary for some years, trained in the Bible Training Institute, Glasgow, and representing the Missionary Cause at a great annual gathering, served at the Mildmay Mission for the Jews, and in various fields in America and Canada. Another brother of the violinist became a faithful Missionary of the Cross, and the family has been deeply moved by the Work of Grace that commenced in the Salvation of their gifted, professional brother through the humble witness of a fellow Hebrew Christian.

"Who hath despised the day of small things, He shall bring forth the Headstone therefore, with shoutings crying Grace, Grace unto it."

Mount Carmel Bible School,
Haifa, Palestine.

WHAT WILL YOU DO FOR ISRAEL?

By S. R. Fiterman, a Converted Jewess

God has chosen Him a people,
But they now have gone astray;
They could be the greatest power,
If their God they would obey.
(Ps. 135:4; Deut. 7:6-9; 4:10; 14:2).

See them as they walk about,
Minds and intellects so clear;
Yet their souls are sold for naught,
That which is to God so dear.
(Is. 1:4).

It is near two thousand years
That this people have been lost;
Christian, pray that Israel
May be saved at any cost!
(I Thess. 5:17).

Do you know the precious Saviour
Died for Israel, as for you?
Do you know that He demands
To give the Gospel to the Jew?
(Mark 16:15; Rom. 1:16).

They have suffered persecution,
Yet the race has not been lost.
They could be redeemed by Jesus.
Pray, O, Christian, pray! you must.
(John 6:37).

They preserved the Word of old,
Christian, don't you know it's true?
What will you do for Israel,
For all that they have done for you?
(Rom. 3:1, 2).

Through them came the Christ to save us;
This you never can deny,
Wake up, Christian and help Israel,
Oh! Pray, do not let them die!
(I John 5:14-16).
—The Jewish Era.

"GIVE YE THEM TO EAT"

WHAT ARE YOU DOING FOR THEM?

By Mrs. H. S. Lehman, *(used by permission)*

Israel's sheep scattered far and wide,
Wandering on with no shepherd to guide,
Far from the Saviour who for them has died;
What are you doing for them?

"First to the Jew" was the order He gave;
First to the Jew came Jesus to save;
First to the Jew when sins He forgave;
What are you doing for them?

Hid for a moment His face at their call,
Soon in His mercy He'll gather them all;
Loved for their fathers, e'en far tho' they fall;
What are you doing for them?

How Jesus loved them! but we have despised,
Forgotten, neglected, in scorn undisguised
Think you to face Him and hear His "Well done,"
With Israel, His chosen, left dying alone?
—The Jewish Era.

A congregation is giving nothing to foreign missions, or very little, because they are busy with church building or decorations. Is it right that the foreign mission fund decorate your Church? That is the meaning of neglecting the necessary part of a church must play in world evangelization.—*Dr. Donald Fraser.*